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Must Remain in
Transcription Room

M2404

Saturday May 11, 1974 Westtown
Sunday May 12, 1974 Lunch

MR. NYLAND: Next week, Monday, I would like to go to Boston. Anyone who ~~could~~ can afford the time, maybe it would be a nice little outing. I haven't been in Boston ~~in~~ for quite some time, I would say for the simple reason that they didn't deserve it. It's not ~~too~~ so much criticism but it's more consideration of what is involved on our part and Mike and I have to drive up, stay there, come back the next day. A great deal of energy goes into that. As far as they are concerned, we always have trouble with Boston, as Ed knows very well. Totally, I think, we spend a great deal of time visiting, staying there, and at the same time, several people who were there have left so it was a little up and down business. Then I ask myself, why do I want to go? I can say, of course, in a very simple way, to help them. But in what way to help them? Because when it comes to ~~description~~ description of Work, there are enough tapes. But besides the tapes, there is ALL AND EVERYTHING; and Boston, you know, Brahmins, they're intellectually well-equipped, Harvard, MIT. So of course they can understand ALL AND EVERYTHING. So what will I do there? Explaining about ordinary life? They ~~may~~ know more about it than I do. To come there and try to see what they know about Work? I can listen to tapes from them, and maybe that's exactly the reason that I would like to go. Because listening to tapes like that or like from some other places, sometimes I cannot understand why they talk the way they do when there is already so much simple information about Work. Still I think I ought to go because I believe I ought to tell them a little bit more of the same thing. And then I look at the three meetings we have here now and I said on Thursday, It's very, very good. I keep on listening. I make a distinction between philosophy that is allowed and philosopphy that should not be discussed. Philosophy that is allowed has to do with a thought process or partly a feeling for a person who is Working, trying to explain why they Work, the motive

vation perhaps, and also what the results are, staying very close to a description of the state in which they are, but many times not touching, as yet, about the essentials of Work itself. So it is a philosophy which is interested in a theoretical background as to the reasons of Work. And I think that is allowed. When there is a philosophy ~~that~~ which I don't think is right, that is, too much talking in space, not related, just let themselves go, the way they feel like it, and although some of them use words which have a familiar sound, and even are taken from ALL AND EVERY-THING, they don't carry the right tonation and it becomes a philosophy when there is nothing really connected with any attempt or any thought or not even a wish to introduce objectivity, and then I say, is it right that they should talk like that? Should we, as it were, sit on them a little bit and squash them? Or, do we have ever any right, will we ever have that right of saying that they were wrong, and that we should tell them not to talk as long or ~~we~~ interrupt them maybe? It's very difficult to draw the line of what is really right for them because one assumes then a certain responsibility and maybe this ~~thaling~~ talking, when it is serious, and they are really wanting to find out certain things about their life, may be an excellent way of getting rid of some of the thought processes so that their wish to formulate, and to be honest in that formulation in the presence of others, they are entitled as a result of that perhaps to become more in equilibrium for themselves because having spoken about it, it will help them that the thoughts don't stay in their mind and would create more difficulty and havoc. And so, again, where does one draw the line regarding Work? Is it really that we want to tell everybody, now, this is an 'I', this has to function like an 'I', this you have to have a wish for, you have to find out more and more facts about yourself so that you know yourself, at everywhere and always, ~~under~~ AND ~~in~~ any kind of a condition ~~in~~ of your life, to see if ~~it~~ actually it could be possible for one to have an objective something present with you, when you are living your ordinary life; or should the emphasis be much more on the discussion of ordinary life?

First, the question of seriousness, then perhaps the question ~~fo~~ of the necessity of the development of a spiritual part of oneself, then the necessity of having an inner life which wishes to have a relationship with oneself and

with forces ~~that~~ which are of a higher and Great Natural kind. Is it necessary to give each person an insight into what is the reality of their own life or should one leave it alone and just indicating here and there that something is lacking, or, that they should, you might say that it is a lack in their education, in a general way. If they are not interested in matters of, I call it spiritual, matters of a deeper, emotional kind, of a reality of themselves which does not necessarily belong to the behavior form of themselves as they live and to see if there is a possibility when they actually wish to consider it, to develop it. And it brings up a very important question, "Why should one tell a person that he has to grow up?"

You see, it's sometimes ~~it's~~ very difficult to say that you have to make a Kesdjanian Body and a soul, and there is no answer to that, many times. Every once in a while you run up against people for whom this kind of language is really quite new, at least in the use of the words as we use them and many times simply a superficial interest of something that may be even a remnant of their own education in religion or in contact with people like their father and mother who are at least interested more or less in the quality of a man and not only the superficiality of them. And it is a difficult situation because what right has ~~one~~ to tell others to change. If you leave them alone, will they find what they really have to find? Is it predetermined, pre-ordained, that they have to live their life the way they are living it? Is it really important to interfere with it, as long as they don't commit a crime somehow? What is it ~~it~~ to us, as it were, to tell them that they ought to be different and from our standpoint ~~to~~ even saying that they ought to be better? And can we really justify statements of "I wished you would grow up" or, "I wished you would have more depth in your life" or "don't you understand that you are here on earth for a certain purpose" or "don't you see that you have a responsibility ~~that~~ which you have already taken on to yourself which you don't discharge?" "Don't you dnderstand that you have to live a deeper life?" "Don't you think it is necessary to accept the necessity of an existence of higher forms of being?" "Why don't you know more about a spiritual existence?" And questions of

that kind. Should one introduce statements first or should one wait for a question? Of course I would prefer that the questions come first but then one becomes a little impatient.

You see, time is of the essence. One is getting older. I am getting older. I would like to tell more, if I could tell you more. But you must wish it. And how can one whet the appetite of people of very good standing, and kind, and also maturity, and to ask them: "Why don't you consider the possibility of an Objective life?" And of course, in the beginning, many times, you talk abracadabra, IT which is a language for which they are not as yet open and you can start to try to see if they could be led in that direction so that then the questions would come, and quite logically, if you want to do that, if you have enough interest, if you care for them, they will have to care for you and then they have to disclose, many times, the different things that are of concern to them. Perhaps even their suffering, or the way they have been brought up or to what forces they have been exposed or what they have done in their life even if they dare to say it that perhaps they've had some drugs, or they had certain company, or perhaps even that they were in prison, for certain reasons. But now they have changed and they want to know something and many times they don't know really what they want to know. You see how difficult it does become because one cannot exclude many people when they say they have a wish, And how to crystallize for them concepts of ideas which have to do with Gurdjieff. It's really quite difficult, and waiting for them to ask, what even do they want to ask, when they have thought very little of any possibility of even asking questions of that kind. And how does one distinguish? It's easy enough to say that many people hear but they are not called and they won't come, that there are among all people of humanity 80% functioning as supporting cells, and only 20% perhaps have an interest or even want to hear a little bit more. They might have a little interest but that ought to be enough already for many because it is satisfying and they cannot carry too much when their ordinary life also is quite demanding. How will they be reached? Does one have to become a missionary for Gurdjieff, or for

esoteric knowledge in general? Is that really a task that could be assigned to the 20%? And not trying to convert the 80% but where does one make the distinction between, as one sometimes says, such and such a person is good material. It's really such a stupid remark. Good material. For what? For what one believes in, oneself, with the assumption that that what one believes in is good for some one else, without really knowing where they live and what they actually wish?

And so this whole problem of talking about Work becomes complicated and on the basis of that I say and I think many times, leave it. If they wish to talk, let them talk. It may be a little boring to me if I really would like to talk more about Gurdjieff but can I expect something else, and do I have the right to ask them, "Why do you talk so much? Why don't you try to do things? Why do you hesitating and keep on theorizing or trying to light up the functions of your brain and come to certain conclusions regarding what you ought to do and then why don't you do it?" Again I say, I have no right to ask it, only when it is asked of me, that they would say what can I do and then even then I would hesitate to tell them what I think they ought to do because how do I know them? You see, such a difficulty. Many times I think of Gurdjieff, because Gurdjieff, the time we knew him which was from 1924 on, until he died, with of course the periods of the war and the times that he was in France, even if we saw him there several times, we did not know very much about his life, surely not at that time, not realizing what he had gone through than just a few little things and chapters that were read to us from the second series; and for quite a number of years Gurdieff was busy with writing, although in the beginning he came with a demonstration of movements, and he told about that, a Master, or just a teacher of dancing. And then the rest of his life after he had finished writing the books, and then very soon after that the war came and the periods of the war in Paris, more and more concentrated on Movements, and some meetings. But not meetings like we have. Questions and

answers, yes, but not in such detail as we talk and Gurdjieff used a root language in his way, as far as English was concerned, ~~,~~ what he meant, ~~so that~~ you had to listen quite carefully because he would not repeat. He would say it. That was enough. And it was very difficult to ask questions of Gurdjieff. And the whole emphasis of that what he considered his philosophy was represented by his behavior. And that behavior was very difficult to understand because it was not the way ~~that~~ we believed that a teacher should be or look. And the mannerisms that he had were ~~,~~ extremely difficult to accept and many times we got hurt because of not understanding, together with the expressions on the part of Gurdjieff, telling us. It was not always roses, roses with Gurdjieff. It was difficult to be around him. It was very difficult, as I say, to ask proper questions and one could not always even find the words, provided there might have been a willingness. And then ~~,~~ not gettting any answer, but just sitting, and waiting, while, particularly during the period when he was writing that he kept on writing, and we didn't know ~~what~~ ~~,~~ else to do but ~~to~~ sit there, opposite. And he, not drinking coffee - we drinking a little coffee with lemon, and then going home and ~~agin~~ he was not available. It was quite a different kind of life than perhaps you imagine. At the same time it was teaching us. Because I've said many times, ~~,~~ one cared for Gurdjieff very much, or not at all and if you did stick around there was something that flowed over. Somehow or other, if one could be open and could overlook, that is ~~overlook~~ ~~,~~ the form in which that kind of teaching was given and then trying to find the principle or the kernel, that ~~which~~ was the essential value. And many times not at all knowing what he really meant. And then discussion among ourselves, What did he really say? It was a beautiful period, taking

M2404

it all together, but it was not easy. And he left a person alone unless you would ask and then many times it was "Yes, it will come. We will not talk about it now but it will be all right." Sometimes Maybe we can talk, some other time." Or he would look at you, and not say anything, surprised. More or less Like, "Why do you ask?" Almost with an assumption, you ought to know, and why don't you just do what you have to do, attend to your ordinary business; sometimes make dollar business, sometimes take care of the garden, or things that had to be done, or driving him somewhere or perhaps even going out ~~as~~ on a little as a group, to someplace in Montmartre and have e'crevisses.

So, thinking about that, that was the way Gurdjieff did it, And how far removed I am from that. Without wishing to make any comparison whatsoever, but what else is there for me to compare with; because in many ways we, exposed in the beginning, ~~were exposed~~ to Gurdjieff, were all alike and we were all acceptable to him and we all tried to digest what was given in our way. You might say all of us were quite subjective and Gurdjieff ~~became~~ became for us an Objective entity. And then I think, supposing there is an "I" and it is an Objective faculty which is speaking, which gives information quite definitely of a certain kind, but information of truth about ourselves and together with that, with that, a certain benevolence like Gurdjieff also had, benevolently looking at one, and almost, I would say, feeling tenderly and expressing that emotion so that you felt that he did know even if he didn't say anything. An "I" is like that, benevolently considering, wishing to care for you, for oneself, not saying, just receiving impressions. They are not reformulated in the "I". They are just received. And that what is the reaction of the impression in the mental functioning or the emotional functioning of an "I" is ~~the~~ result of the behavior of oneself which is then reflected, but since it is reflected by an "I", the reflection is more pure than that what was the first impression. So that re-

flection ~~of~~ as that what now becomes for oneself an act of truth based on the behavior of a person and seeing through this behavior that what is the quintessence of all existence as life, is now given to us without having any chance of asking this "I" more questions. And the whole emphasis of Work becomes much more difficult because there is really not that kind of a teacher who tells. It's only a teacher who records and in the recording, and giving us truth, we have information and again now, we should use. You see how difficult that process is. A messenger from above who is quiet. You remember Meher Baba who had a vow not to speak. And as far as I remember at least for five or six years he did not speak. He did write little notes but it was not very much. Still he had an influence on people and he tried to tell, he had written a book, and certain things were known, more or less, as a form of behavior, perhaps, or by means of such notes given to his pupils who then in turn wanted to translate it. So you see, he could not be silent for a very long time. It may have been very difficult for him too. But there is an "I" which it does not speak and it becomes very difficult to accept that as a medium or, as a mediator from above, being sent to us because that is sometimes the impression we wish to create, that an "I" is simply made to function ~~as a~~ because or as a result of a prayer on the part of us towards God Almighty, giving life to this "I" which becomes one's own "I" and with whom there ought to be a friendship because even later it becomes much more difficult because in the beginning it can be like a teacher from afar simply giving you back in your own words sometimes that what you have given as an impression, but purified by this "I". As I say, without words. But then when this "I" starts to undertake to guide you and it wants to be present and participate and even then there is no words ~~from~~ for such an "I". You understand that,

M2404

That everything that we consider and that we put in words, we hope that it will be acceptable to this "I" as a representation of God himself, without having any possibility of hearing this "I", not even saying it is right, just continue to return to us what we have given, only purifying it. You understand now what this process of "I" is. It takes place within oneself. We have to purify. We are the ordinary beings who of course represent a personality in different manifestations and we have to have something that is receiving such manifestations from us. We say it is an "I". But ~~that~~ then it is more than that because what does one do with the knowledge even if it is purified, even if it is the truth. What can one do with it? You see, this "I" requires a certain kind of help, the same way as Gurdjieff needed help, from within oneself, to be able to receive what he, as a man, represented and spoke by means of his behavior without using too many words.

Of course it's obvious what we need. We say it is in Magnetic Center within one, of that what is essentially essence. But then there has to be a correspondence between that and "I". And then the two start to belong together, if they come near enough. The truth will set one free. The truth is represented by "I" and the various impressions which have been purified about ourselves. That becomes, for this "I", a message, to be given to us, ourselves, with which then this "I" ~~has~~ has ultimately to touch something within ourselves. So there has to be that wish of allowing this "I" to tell, in a certain way, taking over, as it were, when the "I" cannot talk, by allowing ourselves to try to explain and using for that purpose our unconscious mind, and the expression of ~~an~~ our unconscious feeling. And at the same time allowing that what is ~~in~~ within oneself to be touched by something that is holy, and sacred. This is the process and I say it is so difficult to explain it because who

knows about Magnetic Center? The point within oneself where all dimensions have stopped? The point of infinity? How can one expain that to somebody? How can you tell that if your emotions become deeper and deeper and can include, ultimately, the totality of all life existing, then you have reached an experience which is comparable to the existence of a Magnetic Center which then starts to function and then starts, as it were, to wake up.

It's easier said. But you have to take a person along with you for a long time and tell him many times when he goes off the road and gets lost in his own subjectivity, And before he is sufficiently sensitive and also that he is sharp enough, He has to talk a great deal, And many times the words are just ballast for him, But they have been implanted and they come out because he has been educated that way. He cannot understand a silent teacher. He has to talk back to them. He has to ask questions. Of course, he cannot understand God either. Still he keeps on talking. That is, each person, in prayer, will wish to formulate, will wish to tell God what he really wants because in accordance with what he himself believes in what is good for him, he dares to ask God to give it. And then there is at the end a questioning attitude, is it right that I ask for what I think is right for me? And of course I say then, "not my will, but Thine". That comes from Magnetic Center. That comes from a state of awakening. That comes from a realization of the nullity of oneself. That comes from a certain kind of freedom which then, at that moment, formulates that one is dependent on the wisdom of the Lord, And that we ourselves are really nothing in comparison with that what you might say is talking to us in that way, manifesting, sending us information. You see, perhaps an "I" functions by intuition, giving us at times knowledge which we cannot trace as to its origin but all of a sudden, it

comes like a flash of insight, a realization of an existence of oneself in which all thoughts and feelings simply disappear and perhaps that is the "I" which does that, as giving us a means, through intuition, not through feeling and not through the mind itself. And so what is the need of this "I" to touch that what is a reality for oneself? It's very simple - to wake it up. To give it assurance that it can be awakened; That there is a condition in which such awakened state on the part of Magnetic Center can actually be retained; That there need not be any fear. I have said many times, ~~that the~~ Magnetic Center reminds me of a Sleeping Beauty, and the prince who touches her wakes her up. Why? I say then, because he needs a companion, who understands him, because he realizes how imprisoned she is, which means how deeply asleep; ~~He~~ How we have allowed that Magnetic Center to remain sleeping, Even ~~is~~ in sleep, having taken away everything that belonged to her, sometimes I say that, as to her existence. We've taken away all possibility of functioning on this earth by taking away the concept of space and the concept of time. And of course there was no reason THEN to Wake up because you had nothing to function with. And so there comes this "I" and wakes her up and then she has to have the assurance that she can live and ~~th~~at the "I" is willing to sacrifice everything that is necessary for her development, wishing then that Magnetic Center to be awake, and being able then to supply this "I" the necessary courage. You see it is really a very beautiful picture; To understand that one is in search; That it is like Parsifal, wishing to find, not always and surely not immediately finding ~~it~~, but the persistence. And so it is with Work, to continue to wish, ~~no matter~~ NEVER MIND how many times it appears very difficult, And never mind how many times you are willing to give up or at least considering it; or how many times you had to come to the conclusion that you really

don't know anything because there are too many thoughts in your brain. And not ~~willing~~ wishing to overcome the difficulty of just one little step further across the threshold of willing to yield and to give up that what is in the way. What is in the way is the identification of ourselves with ourselves, And the necessity for that to be a reality without wishing to take on another reality unless it can be understood as a good substitute for that what is now our reality. How can I believe that a spiritual existence is of more value than the material one? How can I understand God when I still want to hold on to myself? Sometimes you say it is joy, as a result of Work. Joy is only an "I", enjoying, because of Work. All other joy of an unconscious kind is cheap. Don't have it. There is no joy in understanding oneself. There is a necessity of finding out, as we say it sometimes good or bad, but actually what we are, sinner or not, That we actually are what we are, and the acceptance of that, with all our idiosyncracies, all our tendencies and meanness, and crazy nonsense that is in our mind, All kinds of wishing to philosophize and not to do, or to get into action, No wish even to include, many times, in our feelings that what is a requirement on the part of God, that you love Him; That we actually see ourselves actually the way we are and not commit suicide is a miracle. This is the ~~necessity~~ meaning, not my will, because I don't know that my will is even good enough. I leave it to God to tell. My state of sleep is not good enough for a man. I leave it to God to tell that I have to waken up to become self-conscious. That is the problem. The joy comes as "I" is operating and only from that standpoint of a higher level can joy be tolerated in relating and seeing and becoming aware of that what has happened on this earth. When a man makes an attempt to wake up, when he keeps on building to see himself in the right way, as truth will unveil it, when he is not

M2404

afraid of losing his appetite, that he is willing to discover the reality of his unconsciousness that creates joy in heaven. Perhaps you can say when that happens and there is an "I", an "I" can also be joyful. Perhaps; I think an "I" is still too busy. An "I" is still too much associated with me, particularly in the process of participation. I cannot as yet separate that sufficiently from the condition of myself when this "I" has to become more and more acquainted with what I am in the representation of life, in the form I behave, the way I am, and the impossibility of impartiality regarding that. And it is all right to say "my I" but is your "I" still there when you say it? It is very doubtful. What is the need and the necessity for humbleness? To be able to give oneself up totally. Not to have any further strings attached, nor to have the wish to describe of how the world should be but to leave that alone. And the only way to leave it alone is first to fight for one's freedom. And when the freedom is there, there is no further wish for joy or sorrow.

(Is that it?)

End of Side One

So you see it becomes quite difficult and also very - there is a very great necessity of taking time off to be able to see yourself in reality. It need not be very long because it has to be honest, and intense; because in such sequence of moments, of actually becoming acquainted with the reality of yourself, you have to be willing to give up all kind of notions you have, all kind of little wishes, all kind of excusing little thoughts. Just to Be. When we talk about Amness, it is that form of being which is observed by 'I'. When we talk about the ship Karnak, the meaning is a dead body. When we talk about the ship Occasion, it means that I know what to do. And the realization of that what is myself in reality has to be fought for, because it cannot come as the result of an imagination. It is not just a projection into space. It is a route I take, finally reaching a point which I call Aware. It is liking climbing up a mountain, and the vista is on the other side of the mountain. Maybe you've never understood that the line which separates the unconscious from a conscious area, that line is not just a straight line. It is a mountainous line, like the Chinese Wall was on top of the mountains and down in the valleys, going up and down, up and down. So that then, by going from unconsciousness in the wish for consciousness, one had to climb an almost impossible territory to come to that line of distinguishing, of seeing the difference between consciousness and unconscious, so that across the line, but not visible even when you climb. Only on the top will you see what is on the other side. On the other side is God. He doesn't reveal himself. The 'I' comes down on this side of the mountain and you meet this 'I' somewhere. One says, sometimes, "I will go across the bridge," But I will have to go to the bridge first and that is a long period in which I'm very lonesome because more and more I climb up the mountain, less and less people will come with me. And when I finally reach the particular state of the mountain where there is no more growth of life, all plants you might say have died because of the climate, the coldness. A man continues in that barren existence and he only will see the life of himself. His friends are somewhere else. He can call out to God and the echo will resound and this will

give him encouragement. It is the same as if one sends impressions to 'I' and the 'I' returns the impressions as knowledge of oneself as Truth. So the echo is not God but it is sufficient for oneself to maintain one's life. The echo is purer than what one originally sang out because that what was being sung still came from the throat of yourself. The echo is that what bounces back, I say, sometimes, purified, simply as a sound, not always forming a word. An echo is not an echo of a word, or a lot of talking. The echo is just the sound existing as a vibration rate. You see, we wish to Work. We say it many times. You have all the freedom in the world to use any word you wish for the expression of what you feel. You have to learn a little bit to put them together more or less in a reasonable way so that perhaps you can be understood in that kind of, let me call it, prattle. Don't think ~~too~~ so much of it. It is still extremely difficult to make oneself understood, and many times the terminology is not at all adequate in the way we know how to use it for the depths of a feeling or the insight in an understanding. But one must learn, and keep on learning. And I feel that these meetings are very useful for that purpose, when you have the courage to speak. Again I say, don't wait for others. You just speak. But reasonably. Not too long. I also ask the moderators to stop too long a speech, to stop it when it becomes a little hysterical, or too emotional, when it is obvious it is not about Work any more. And I say this with one reason only - we have very little time. You may think you have a great deal. Most of the time of the rest of your life will be spent in unconsciousness. It's not going to change that easily ~~as~~ that an 'I' becomes part of you and that your consciousness and conscience can actually be called up at any time to start to function. Much of your life, for the rest of your life - it doesn't matter if you are 20 or 30- will be in unconscious forms of behavior. And there will be very little possiblility that an 'I' will be present in many of the hours, hours of your next year. And so I say, there is very little time because your unconsciousness will not bake you any bread in heaven. It will not help you very much, just a little. Your seriousness will help you, a little. Your search for truth will help you, a little, Even if you don't reach it as yet. Your

simplicity will help you, a little. But there is an avalanche of unconscious forms of behavior to which you will be exposed and which you yourself will correspond to because you have to. The earth still will attract you. Mother Nature will not give you up. She needs you and she has a light and her attraction - what are you - what is one against the total volume of the earth? Because it is so tremendously predominating that the body just has no chance whatsoever. There is a mutual attraction. Of course the earth attracts me, and I attract the earth, And there is a force from me towards this earth. But it is not equal and so even if I consider it, I'm already licked before I've finished my first sentence. I am already asleep again. And when I say there is very little time, I mean it compared to the totality of all possibilities still existing in the future which are potential and which you will try to actualize as much as you can and where common sense will tell you that you will be unconscious. How much of the time? 90%? I really don't know. If you wish to Work, there is a chance that this 'I' first starts on its particular errand to participate, to be with you as a guide, walking, and benevolently understanding what your intentions are and how they are executed in the forms of behavior. But then there is a process which I call the division of 'I' because 'I' knows that a man has so little time and in order to help him, the 'I' starts to divide itself into different nerve nodes very much the same as a feeling in the physiological body simply is divided and as nerve nodes is in contact with the solar plexus; so this 'I', in its own benevolence, divides itself over the totality of a personality trying to be a guide at each little motion or cell or feeling or thought so as to be right on time that there is no difference between that what happens and the registration in the sense of time length; That there is a possibility of immediately telling you without having any excuse that it would have to come from your heart. That is, I would call, benevolence. Because in the first place it shows that an 'I' understands what one really is. ~~but is~~ One is still unconscious so many hours of the day and there is still such little possibility of bringing all the prodigal sons of one's own body back home to one's heart where the father is

living. And so on the part of this 'I', wishing to divide, it is the supreme thought and feeling together, to wish to help one on this particular road so as to make the possibility of intensity of wish more available and even more practical. After that has been, let's say, accomplished, there is the unity of 'I', this time taking with it all the different parts still lingering here and there in the body itself, taking away from the body what is no longer needed, preparing for the death of the body itself. You see, a body should not die when it is still connected with one's feeling. And many people of course die prematurely. When I talk about the time being short I mean we have to hurry up to take care of all that belongs to us and is now not as yet home but that it has to be stored away in the Kesdjanian body, in the Sol - la - si of the Kesdjan, to become one there with the aspiration, inspiration and silence. That silence begins with the contemplation of that what one has, as it were, making an inventory of what is suitable for a soul and what as yet is not right or what can be dispensed with or why such and such and such from one's ordinary life has not been converted sufficiently to have the degree of purity required for the building blocks of the soul. You see, it is a long process but it is a process with perspective. It is a beautiful one when you want to think and consider it, how such conditions take place within oneself and how then this Magnetic Center starts to join in the wish to be set free, allowing this Prince, this Prince Charming to set it free, allowing the Prince to help. I call that a gift on the part of Magnetic Center. First the question of passivity, of wishing to be Awakened. Then the gift of activity, allowing that what is of more value to grow up, at the same time supporting that what is needed. You see, an 'I' needs that support and it can be given if the 'I' has the proper attitude. What do I want to say? We all have had a mother. What is the gift of a mother to us when we think about her on Mother's Day? What is it that we realize as a gift of wishing us and again in our own relationships to those we care for on the basis of marriage, or on the basis of living together? What are they there for if we say that is like a mother, not necessarily with children, although that reaffirms it, a wish on the part of oneself to have the proper attitude towards receiving such as the gift. If I understand the concept of mother well enough it encourages me to

become a man because that is the gift that she wishes to have given to me. First when I left her, when I went into the world and I had to stand on my own feet and she had to give up her child. In the second place, as a man beginning his life and in marrying a relationship someone who became the mother of his children, that the same attitude should prevail even in memory if the person who was mother of one's children may have died. Even then the attitude should be to remember why these relationships ~~should~~ exist and when one considers a Mother's Day, not in any way commercially, but spiritually, with the real meaning of principle, then I say again and again, the gratitude in wishing to receive the gift which means a wish for life so that then a man can understand what it is that he has received and willingly takes the responsibility for using it for the purpose of his growth as a requirement of what is expected of him if he wishes to become a man in the relation to, I say it now in a general way, motherhood. The passive forces in our lives force us to become active.

I hope you have a good day tomorrow. Gurdjieff mentions his mother and his wife in the same breath. Both were his friends.

To Gurdjieff.

SUNDAY LUNCH:

MR. NYLAND:

So that's again what I call the sound of silence. It's not so difficult to be sensitive to it, is it? Has everybody thought of his or her mother today? Telephoned? Commercial, sending presents, thinking of them, thinking of yourself? It's a very good thing, you know, to have a day, at least, that you can consider someone else. When it's your birthday you consider yourself. For your mother you are one step removed. So I hope you will have a good relation today with your mother, living or not living. And I hope that those who are mothers have a good relation with their children. I would simply suggest that you consider it important and not just brush it away, or think that after all it is too commercial and it is very superficial. You can make it much deeper for yourself by remembering. What was it that you got from your family? What are traits that are still apparent? And if they were there, as you know the biological influence and particularly from your mother because that is much more even than from your

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father. What is there still as a remnant or can't you find it any more? Or have you changed it by your own use? After all, that is the reason that has been given for you to utilize it in your way and make it your own, with gratitude, I hope, sometimes. Sometimes maybe you blame, you blame your mother that she sent you to this world, from her. Maybe sometimes the characteristics that you attribute to yourself you attribute to her. And all of that one has to of course accept when you consider your own life. You have to live with it. You have to use it. It has to be eliminated when it's in the way, whatever the tendencies may be.

Freedom. Freedom from the manifestations which come many times from the previous generation. And then you have to live your life regardless of what you have gotten, to make it your own. You're entitled to change the different things in accordance with what you think is necessary. The line of life continues within you from whatever generation you come from. Life continues with every birth it is given over to a new form. Life itself does not change. It only changes when you put it in a certain form. Then the form becomes different. The life force is like a field of life that keeps on going and is there and every once in a while crystallizes out. It will continue after you die yourself. Our problem is always to keep at it as long as we can, to keep it; to realize that it exists and that we have to do something with it, and that there is a requirement for that kind of responsibility.

You know, when I talked last night I say certain things which every once in a while I call higher mathematics. You must not mind that. If I wrote a book I would write in the last chapter certain conclusions quite definitely that what is a result of thought of the first chapters. And of course if the book were published you would be entitled to read the last chapters and perhaps don't understand them either unless you have read the first ones or, in reading the first chapters that you have changed sufficiently so that you could understand the last. It's the same with life when you grow up. You don't understand your youth. Only when afterwards you look back then you have a different viewpoint and you perhaps can understand much more instead of while you are living it, you extract from it. After some time you look at it and then after

another time you take from it what you didn't take before. So when we talk I have the feeling for myself that I want to say certain things which I believe are important. And I want to do that before I die. And it is for me like writing a book. And sometimes some of these meetings can appear in Firefly. But you will always have this trouble - that there are many things being said which at the present time you cannot as yet understand because it depends on your own development and you are not geared as yet to that. So I would warn you - don't be confused. It doesn't matter if you don't understand it. It's quite right that you are trying to understand it but there is something in the saying of it even if it is higher mathematics which still remains logical. You know mathematics is logic, in cycles. And it is exactly that way of building up for oneself an understanding of Work which starts out with very simple principles of A and B And C, But gradually starts to develop into equations and component parts and fractions, And different kind of equations with different unknowns, And wanting to solve them and usually as many unknowns there are, as many equations you need for the solution. It is the same with logic. You cannot build up unless you have a foundation to start with. And whenever it becomes confusing, you have to go back again to the foundation itself. Very simple. Again and again. Attempts to become conscious in your daily life in great simplicity, And not be bothered by all the theory and all the philosophy as I called it last night. It's all right when you reach it and then you can taste a little bit of it and maybe a great deal. I don't know. But it is not meant for that purpose. The purpose I have in mind is to give much more perspective to the totality of life as we have to live it on earth in relation to that which might become universal or at least Great Nature, And to settle for very definite concepts of God and spirits and parents and influences and forces. Never forget that you constantly in an unconscious state remain in an involutionary development; That you're constantly belonging to an involutionary development as a line of life expanding and becoming manifest. And only when you have become interested in evolution that then your consciousness and your conscience will help you. And

nothing else will help you, and that a man is between these two forces. I said the other day one going to the left and the other going to the right, but in between, constantly in contact with both. And although we live much more in the unconscious state, there are of course definite moments and if you add them up as hours per year, even if you are surprised that there are so few, the quantity that one can take is determined by the quality of the intensity. And you must...(what happened? - I thought it objected to what I was saying)...If you can imagine this particular process of having for yourself two doors. One is always open to the unconscious influence. The other is closed and only will be opened when you wish it. Again and again it comes from your Magnetic Center which is a perfectly good word. Because you know, many times, this question of magnetism comes up. I've called it a field of force, a life force, sometimes a 'moment vital', that what is actually as a concentration of life. And because of that, having an influence, and the emanation existing in the existence of that what is and radiating out and causing an influence on others. First on yourself to start with but then you yourself become an instrument for wishing to communicate to others that which is of value to you and which you can share. And so Magnetic Center is like this force field. It is within a person and it has to be uncovered. We talk about that. And THEN when it is uncovered, you have to open the door because it has to be let out. It has to become manifest. It has to have an influence on your personality. Your personality must change when you open that door. And it will be possible when that door is opened, a great deal of the unconsciousness can be blown out of the other door and you can be done with it. That is why I think we have to live this way. That is why we have to understand more and more the perspective of where we are going, because that will give the motivation and when that is sufficient, sufficiently in strength, you will want to see what can be done by yourself. And to what extent you will remain dependent on the state in which you are with whatever has been given to you, I said last night, a gift from your mother, biologically, a gift from the conditions under which you have been conceived and born, astrologically, and a great deal of that what has been accumulated during your education

and your so-called sociological life, to discriminate. To find out little by little, but not to be bothered by what you don't understand as yet. Leave it alone. When you can only lift 100 pounds, that's it. And don't worry that you cannot as yet lift 150 or 200. If you develop your muscles maybe you can. If you develop your brain maybe you will have understanding of better logic and more intensification of such logic into depth. When you exercise your feelings they can become emotions. It all depends what you wish to let in and what kind of food you're willing to give it in order to develop it. The problem is always to see what food is right. And that you only will find out by experience. You cannot take any one else's word for it. The same when you eat, you don't know what your stomach will be able to digest until you find out. If it stays there, it probably will be digested in the right way. If you throw up it's no good for you. It's the same with that kind of delicate balance which has to remain within a man when he talks about his feelings and about his thought processes. The balance which has to be there when a man can become at ease with himself, that is the best condition for a person to be able to Work and to keep on seeing straight. When you become overanxious, when you become confused, when you have become jealous, when you become too selfish, when you exercise your emotional energy too much for the satisfaction of yourself, or, as I say, what you consider of the outside world that you wish and you cannot get as yet, simply because you are not entitled to it or you are too young, and you have to understand that you have to wait and you have to have patience. The more patience you can have, the more you will be in equilibrium with yourself and that is the secret of life. Equilibrium within your body in detensing that what is now too tense many, many times. Equilibrium within your brain in balancing the thoughts which belong together and can join together and can be used as an army under the influence of Objectivity, and particularly with your emotions, the balancing out of the different planets in your life which belong to a solar system which is your world. When they are in balance they will not do damage because that what one does a little bit too much, another will do a little bit too little. I'm talking about emotional conditions. This is what is necessary for a man, to be in balance, in the middle of his life

as it were; In the middle of his body; That what is within your his heart. That is what will give the possibility for him to behave, Ordering that what he has to do from the center of himself, which is his Magnetic Center. I always visualize it a little bit below one's heart, That where the lungs are and can be filled with air to the depths of your Magnetic Center. Can you understand that? Taking a deep breath makes you have contact with that what is your aliveness within.

So again I say, don't be confused. Just retrace your steps, and Consider yourself a little child. You start walking. That's what we're doing. Just walking, With adventure in your heart, I hope; With an openness to receive whatever may be there and the courage to continue to walk and sometimes to continue to walk on unevenground.

To birthdays. To your mother. To Gurdjieff.

So Victor, Peter being away we'll have some mechanical music.

End tape

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